

# SAVANNAH COURIER.

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One Dollar Per Year.

## THE GREAT SOUTH AMERICAN NERVINE TONIC

### AND Stomach and Liver Cure

The Most Astonishing Medical Discovery of the Last One Hundred Years.

It is Pleasant to the Taste as the Sweetest Nectar. It is Safe and Harmless as the Purest Milk.

This wonderful Nervine Tonic has only recently been introduced into this country by the Great South American Medicine Company, and yet its great value as a curative agent has long been known by the native inhabitants of South America, who rely almost wholly upon its great medicinal powers to cure every form of disease by which they are overtaken.

This new and valuable South American medicine possesses powers and qualities hitherto unknown to the medical profession. This medicine has completely solved the problem of the cure of Indigestion, Dyspepsia, Liver Complaint, and diseases of the general Nervous System. It also cures all forms of failing health from whatever cause. It performs this by the Great Nervine Tonic qualities which it possesses and by its great curative powers upon the digestive organs, the stomach, the liver and the bowels. No remedy compares with this wonderfully valuable Nervine Tonic as a builder and strengthener of the life force of the human body and as a great renewer of a broken down constitution. It is also of more real permanent value in the treatment and cure of diseases of the Lungs than any ten consumption remedies ever used on this continent. It is a marvelous cure for nervousness of females of all ages. Ladies who are approaching the critical period known as change in life, should not fail to use this great Nervine Tonic almost constantly for the space of two or three years. It will carry them safely over the danger. This great strengthener and curative is of inestimable value to the aged and infirm, because its great energizing properties will give them a new hold on life. It will add ten or fifteen years to the lives of many of those who will use a half dozen bottles of the remedy each year.

### CURES

Nervousness and Nervous Prostration, Nervous Headache and Sick Headache, Female Weakness, All Diseases of Women, Nervous Chills, Paralysis, Nervous Paroxysms and Nervous Choking, Hot Flashes, Palpitation of the Heart, Mental Despondency, Sleeplessness, St. Vitus's Dance, Nervousness of Females, Nervousness of Old Age, Neuralgia, Pains in the Heart, Pains in the Back, Failing Health.

All these and many other complaints cured by this wonderful Nervine Tonic.

### NERVOUS DISEASES.

As a cure for every class of Nervous Diseases, no remedy has been able to compare with the Nervine Tonic, which is very pleasant and harmless in all its effects upon the youngest child or the oldest and most delicate individual. Nine-tenths of all the ailments to which the human family is heir are dependent on nervous exhaustion and impaired digestion. When there is an insufficient supply of nerve food in the blood, a general state of debility of the brain, spinal marrow and nerves is the result. Starved nerves, like starved muscles, become strong when the right kind of food is supplied, and a thousand weaknesses and ailments disappear as the nerves recover. As the nervous system must supply all the power by which the vital forces of the body are carried on, it is the first to suffer for want of perfect nutrition. Ordinary food does not contain a sufficient quantity of the kind of nutriment necessary to repair the wear our present mode of living and labor imposes upon the nerves. For this reason it becomes necessary that a nerve food be supplied. This recent production of the South American Continent has been found, by analysis, to contain the essential elements out of which nerve tissue is formed. This accounts for its magic power to cure all forms of nervous derangements.

CLAWFORDVILLE, IND., AUG. 20, '86.

To the Great South American Medicine Co.:  
DEAR GENTS:—I desire to say to you that I have suffered for many years with a very serious disease of the stomach and liver. I tried every medicine I could hear of but nothing did me any appreciable good until I was advised to try your Great South American Nervine Tonic and Stomach and Liver Cure, and since using several bottles of it I can say that I am surprised at all my wonderful powers to cure this stomach and general nervous system. If everyone knew the value of this remedy as I do, you would not be able to supply the demand.  
J. A. HANCOCK.  
Ex-Treas. Montgomery Co., Ind.

### A SOWN CURE FOR ST. VITUS'S DANCE OR CHOREA.

CLAWFORDVILLE, IND., MAY 10, 1886.  
My daughter, twelve years old, had been afflicted for several months with St. Vitus's Dance. She was reduced to a skeleton, could not walk, could not sit, could not lie down, and I had to handle her like an infant. Doctor and neighbors gave her up. I commenced giving her the South American Nervine Tonic; the effect was very surprising. In three weeks she was able to walk, and in six weeks she was able to do all the work of a grown woman. I have cured her completely. I think the South American Nervine Tonic is the best medicine I have ever used, and would recommend it to everyone.  
State of Indiana, I do hereby certify that the above is a true and correct copy of the original as shown to me by J. A. HANCOCK, Montgomery County, Ind.  
CLAWFORDVILLE, IND., MAY 10, 1886.  
CLAWFORDVILLE, IND., MAY 10, 1886.  
My daughter, eleven years old, was severely afflicted with St. Vitus's Dance or Chorea. We gave her three and one-half bottles of South American Nervine and she is completely restored. I believe it will cure every case of St. Vitus's Dance. I have kept it in my family for two years and it has been the best remedy in the world for Indigestion and Dyspepsia, all forms of Nervous Disorders and Failing Health from whatever cause.  
JOHN T. MIST.  
Montgomery County, Ind.  
Subscribed and sworn to before me this June 22, 1886.  
CLAWFORDVILLE, IND., MAY 10, 1886.  
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### INDIGESTION AND DYSPEPSIA.

Which we now offer you, is the only absolutely unfailing remedy ever discovered for the cure of Indigestion, Dyspepsia, and the vast train of symptoms and horrors which are the result of disease and debility of the human stomach. No person can afford to pass by this jewel of incalculable value who is afflicted by disease of the Stomach, because the experience and testimony of thousands go to prove that this is the one and only great cure in the world for this universal destroyer. There is no case of unaligned disease of the stomach which can resist the wonderful curative powers of the South American Nervine Tonic.

Mrs. Ella A. Bratton, of New Ross, Ind., says: "I can not express how much I owe to the Nervine Tonic. My system was completely shattered, appetite gone, was coughing and spitting up blood; and I was in the first stage of consumption, and I had been handed down through several generations. I tried every medicine I could hear of but nothing did me any appreciable good until I was advised to try your Great South American Nervine Tonic and Stomach and Liver Cure, and since using several bottles of it I can say that I am surprised at all my wonderful powers to cure this stomach and general nervous system. If everyone knew the value of this remedy as I do, you would not be able to supply the demand.  
Ed J. Brown, Druggist, of Elina, Mo., writes: "My health had been very poor for years, was coughing and spitting up blood, and I was in the first stage of consumption, and I had been handed down through several generations. I tried every medicine I could hear of but nothing did me any appreciable good until I was advised to try your Great South American Nervine Tonic and Stomach and Liver Cure, and since using several bottles of it I can say that I am surprised at all my wonderful powers to cure this stomach and general nervous system. If everyone knew the value of this remedy as I do, you would not be able to supply the demand.  
Mrs. M. Russell, Sugar Creek Valley, Ind., writes: "I have used several bottles of the South American Nervine Tonic, and will say I consider it the best medicine in the world. I believe it saved the lives of two of my children. The first was a boy, and the second a girl. They were both very sick, and I was unable to do them any good until I procured this remedy. It was very surprising how rapidly they both improved on its use. I recommend the medicine to all my neighbors.  
"Good sir, this ring was given me by my wife. And when she put it on, she made me vow that I should neither sell nor give her ring."  
Norris also obtains Gratiano's ring, and a nice quarrel arose thereafter, as he explained:  
"About a long of gold, a pretty ring  
That she did give me, whose poetry was  
For all the world, like the poet's poetry  
Upon a knife: 'Love me and leave me not.'"

### EVERY BOTTLE WARRANTED.

Price, Large 18 ounce Bottles, \$1.25. Trial Size, 15 cents.  
J. W. AKIN,  
Savannah, Tenn.,  
SOLE WHOLESALE AND RETAIL AGENT  
For Hardin County, Tenn.

### A GOOD MOTTO.

And if you want a motto  
To aid your pathway through  
This life of double trouble  
For me as well as you,  
Why then I offer this one,  
Although it is not new:  
It's never trouble trouble,  
Until trouble troubles you.  
Perhaps you think this motto  
Intended for the few,  
Who lead a life of pleasure  
Far different from yours;  
If so, you are mistaken,  
I say it is not true,  
I say you gain by waiting  
Until trouble troubles you.  
Those troubles in the distance  
Though looking dark and blue,  
May change to other colors,  
May take another hue;  
At any rate look brighter  
Upon a nearer view.  
So troubles in the distance  
Should never trouble you.  
Admitting that your sorrow  
Seems all that you can bear,  
And thoughts of the to-morrow  
Fill you with deep despair;  
Why not let hope triumph  
Drive all your cares away?  
The sun may shine as brightly  
To-morrow as to-day.  
—Yankee Blade.

### USES OF RINGS.

Ancient and Modern Significance of Small Bands.

History of Rings from the Time of the Pharaohs to the Present Day—Of the Various Characters.

From the most ancient time rings have been worn either as personal adornments or as insignia of office. Fingers and toes, arms, legs and feet, necks, ears, lips and noses, all are or have been decorated with this universal ornament. We read of Pharaoh investing Joseph with a ring when he made him a ruler over Egypt; we read of the men and women of Israel contributing their earrings—part, no doubt, of the Egyptian spoil—to the making of the golden calf. In all times the ring seems to have been a symbol of dignity and authority. In the early days of the Roman Republic ambassadors wore golden rings as part of their official dress. Later on every free Roman wore one as a right, although some who affected the simplicity of older times wore iron rings. In more degenerate days the luxurious Romans loaded their fingers with rings, some of the more exquisite dandies even going so far as to have different rings for winter and summer wear. The Laconians, as became their rugged simplicity, wore rings of iron. Clear mentions gold and iron rings as used in Gaul and Britain for money—a thing customary among ancient peoples, and practiced even in Sweden and Norway down to the twelfth century, as it is now amongst some of the tribes of Africa.

In days when writing was a rare accomplishment, a seal or signet-ring was a necessity to the individual, and such rings were never parted with, even temporarily, save to persons in whom implicit confidence was placed. These rings would pass from father to son for generations, and were, in fact, the signet-ring of the head of the house. In "All's Well that Ends Well," Shakespeare makes such a ring the principal turning-point in the plot:  
"A ring the countess wears  
That downward hath succeeded in his house  
From son to son, some four or five descents  
Since the first father wore it."  
We must suppose that old Jack Falstaff made some pretensions to gentle ancestry in that scene at the "Boar's Head," where he complains of having been robbed during his vicious sleep behind the arras:  
"Shall I not take mine ease in mine inn, but I shall have my pocket picked? I have lost a seal-ring of my grandfather's worth forty marks."  
At which old Dame Quickly remarks:  
"I have heard the Prince tell him, I know not how oft, that that ring was copper."  
All the old romancers and dramatists have allusions to the customs of wearing and giving rings. When lovers parted they made an interchange of rings. At a betrothal rings were the sign and evidence of betrothal. In "Twelfth Night," a betrothal is described in the priest's answer to Olivia:  
"A compact of eternal love,  
Confirmed by mutual joining of your hands,  
Attested by the holy cords of lips,  
Strengthened by interchanging of your rings;  
And all the ceremony of this compact  
Sealed in my function, by my testimony."  
In "Troilus and Cressida," there is reference to the interchange of rings. Similarly, in the "Two Gentlemen of Verona," Proteus and Julia exchange rings as a pledge of constancy. Even Shylock, that "curious Jew," had, in his youth, wandered into the realms of love's romance. One cannot but sympathize with him when, mad with grief and rage for the loss of his daughter and his daughter, he meets with his friend Tubal, who, with other news, tells him:  
"One of them showed me a ring that he had of your daughter for a monkey."  
The poor old Jew replies:  
"Out upon her! Thou torturerest me, Tubal. It was my turquoise. I had it of Leah when I was a bachelor. I this heartless action of his ungrateful daughter cuts him to the quick, and there is a touch of pathos in the mental torture of the poor, lonely old Jew as he thinks of the gift of his dead wife thus lightly cast to mocking enemies. In the same play Shakespeare makes other reference to the customs of his time concerning rings. Portia, as a reward for saving Antonio, demands a ring from Bassanio, who says:  
"Good sir, this ring was given me by my wife. And when she put it on, she made me vow that I should neither sell nor give her ring."  
Norris also obtains Gratiano's ring, and a nice quarrel arose thereafter, as he explained:  
"About a long of gold, a pretty ring  
That she did give me, whose poetry was  
For all the world, like the poet's poetry  
Upon a knife: 'Love me and leave me not.'"

These posy rings, as they were called, were at one time very popular, though the posies were not of great poetical merit. We may quote as specimens:  
"In thee, my choice  
I do rejoice."  
Again:  
"Constancy and heaven are round,  
And in this the Emblem's found."  
Perhaps the most important ring—certainly in the opinion of the fair sex—is the wedding ring. Ordinarily, a plain gold ring is used; but any ring will do—even the ring of a key has done service before now. It is well known that the second of the three beautiful Ginnings was married with a certain ring, the impatience of the bridegroom—the Duke of Hamilton—may be supposed to have waited till the usual ring could be procured.

The delivery of a ring has always been considered a sign of confidence, of delegation of power; and hence, in marriage, shows the trust of the husband in his wife, and his investing her with authority in his household. It is also looked upon as a symbol of eternity and constancy. Some consider that the left hand was chosen to signify the wife's subjection to the husband, and the third finger because it thereby pressed a ring supposed to communicate directly with the heart. The Greek and Roman physicians it was known as the medical or healing finger, and was used to stir their mixtures, from an idea that nothing noxious could communicate with it without injury. In some parts of England the ring-finger is supposed to have the power of curing any sore or wound which it stroked by it. Also, it is believed that any growth like a wart on the skin may be removed by rubbing a wedding ring upon it.

Among the Puritans there were many who desired to forbid the use of the wedding ring as a Pophish and superstitious practice. Butler, in his "Hudibras," refers to this:  
"Others were for abolishing  
That tool of matrimony, a ring,  
Which with its unsanctified bedstead  
Is married only to a thumb."  
When the Venetian Republic was at the height of its power, there was an annual ceremony of marriage between the city and the Adriatic. On Ascension day, with much ceremony and rejoicing, a ring was thrown by the Doge into the sea, to denote that the wife is subject to the husband, so was the Adriatic sea to the Republic of Venice.

No universal has been the belief in charms, and so various the articles that have been used as such, that it is not to be wondered at that rings should be included among them. In the Middle Ages, rings inscribed with the supposed names of the Wise Men of the East who visited our Saviour—namely, Melchior, Balthazar and Jasper—were believed to act as charms against accidents to the wearer, and were used as such, as to contract secrecy and to guard against sudden death. They were made of silver, and sometimes even of lead cast in a mold, to be sold cheap to the lower orders. Silver rings are by no means uncommon at the present day, worn as charms against cramp and rheumatism. The use of rings in England as charms against cramp, dates from the eleventh century.

In Catholic times cramp rings were blessed by the King on Good Friday. Coming in state into his chapel, he found a crucifix laid upon a cushion and a carpet spread on the ground before it. He crept along the carpet to the cushion, as a sign of his humility, and there blessed the rings (which were in a silver basin), kneeling all the time, with his almoner kneeling by his side. After this was done, the Queen and all her ladies came in and crept up to the cross.

Of the romance connected with rings, pages might be written. Both Nathaniel Hawthorne and Oliver Wendell Holmes refer to the incident of Dr. Harris, of Dorchester, Mass., who, when a poor youth, struggling along one day, staff in hand, being then in stress of sore need, found all at once that somewhat was adhering to the end of his stick, which, somewhat, revealed to be a gold ring of value, bearing the words: "God speed thee, friend."

A curious anecdote concerning a ring and a walking-stick is given in "Notes and Queries." A servant boy was sent into the town with a valuable ring. He took it out of its box to admire it, and, passing on a plank back, he let it fall into a muddy tank. Not being able to find it, he ran away to sea, finally settled in a colony, made a large fortune, came back after many years, and bought the estate on which he had been servant. One day, while walking over his land with a friend, he came to the plank bridge, and there he saw his story. "I should come along next week on crutches and with one foot banded up, remember that I am one of the unfortunate of the Sea God explosion and don't give me away."—Detroit Free Press.

A Good Deal Easier.  
"It is a good deal easier to be brave than it is to be patient."  
It is a good deal easier to mean right than it is to do right.  
It is a good deal easier to do your duty than it is to get others to do their duty.  
It is a good deal easier to be what God wants you to be than it is to be what the devil wants you to be.  
It is a good deal easier to walk in the light than it is to crawl in the dark.  
It is a good deal easier to tell other people what they ought to do than it is to tell yourself what you ought to do.—Ram's Horn.

Certainly.  
Unsophisticated Texan—Hadin't better shoot that young assassin with the new-fangled gun? He's been crawling up on that feller ar' he's gal for the last fifteen minutes—a Texas jury wouldn't find no fault, you bet.  
Jack Summerville—He ain't an assassin, Billy. He's an amateur photographer. But you might as well shoot—I guess an Eastern jury won't find much fault either.—The Jury.

### SCHOOLS AND CHURCH.

Teachers' salaries in the United States annually amount to more than \$60,000,000.  
—It is estimated in England that one man in 500 gets a college education, and in America one in every 200.  
—Premier Crispien has ordered a list to be made of all religious houses in Rome, with a view to confiscating those that are liable to suppression under the law.  
—Portions of the Bible are to-day translated into twenty-five times as many tongues as were heard on the day of Pentecost. During the present century alone it has been put into 250 languages.

There is considerable talk of starting a "religious daily" in Boston. It is reported that John D. Rockefeller, of Standard Oil and Baptist fame, is willing to advance \$250,000 in supporting there a newspaper that shall vigorously defend the common schools from sectarian assaults.  
—From San Salvador, Africa, the English Baptist Missionary Society is receiving most encouraging reports. Mr. Comber, from the Congo, who had resided two months at San Salvador, writes that the brightest imaginations concerning the work at this station were more than realized, and he finds in the midst of this superstitious people a healthy, vigorous church of Christian converts.

The religious census will be of special interest to us as the results are reported. But we know from our own records that the Protestant Episcopal church is one of the bodies whose gains are above the rate of increase of the whole population. In 1880 we had less than 350,000 communicants. In 1890 we can hardly have less than 500,000—say an increase of above 40 per cent. In 1880, by ratio, in 1890, we had 1,000,000 in 181 of the population. Now we have 1 in about 124—Standard of the Cross.

At the conference on union recently held in Shanghai by representatives of seven Presbyterian churches laboring in China, organic union was declared to be impossible by two of these bodies on account of the diversity of language and the difficulties of travel. Five bodies decided to take steps to form such a union, and a plan was adopted similar to the one proposed for the churches in India. The uniting bodies are the two Presbyterian churches of America, the Scottish United Presbyterian, the Irish Presbyterian, and the Canadian. The two declining to unite are the English Presbyterian and the Reformed Dutch.

One of the new things at Clark University, at Worcester, this year is a department devoted to the history and principles of education, for the better training of teachers for the higher class of schools, a matter in which President Hall is deeply interested, and which he has especially studied in his visits to European universities. There are a plenty of teachers, such as they are, but what is now needed is a finer culture of our teachers. To this all the scholars of pedagogy are addressing their endeavors—that teachers shall be solidly, scientifically, and philosophically equipped for their work of developing the full capacities of their pupils, and not merely stuffed with information wherewith to turn to stuff the children.

### BEGGARS BY THE SEA.

Wrecks who are afflicted with a surplus of brain-wood.  
The guest at the sea-shore is considered every body's pigeon, and every body wants some of his money. I do not include the hotel-keepers, however. Their rates are reasonable, and you get all you pay for. You have hardly taken a seat on the veranda after breakfast before you are asked for a contribution for the sick children. Then follows the aged woman, the flower mission, the Sunday-school, some local excursion, etc., etc. You are asked for a quarter for almost every object under the sun, and the beggars are men, women and children.

One day a man came along with his arm in a sling and asked for charity on the grounds of his misfortune, adding that he was trying to raise enough to get to his home in Buffalo.  
"What is your arm?"  
"Felon on my hand, sir."  
"How long have you had it?"  
"Three weeks."  
"Let me see it."  
"I couldn't undo it."  
"Oh, but you can. If you have a felon I'll give you two dollars."  
"And if I haven't you'll denounce me as an impostor. Can't take no such chance, mister. Please help me along."  
"Well, you have cheek, to be sure."  
"That's what I want you to help me on, while I keep the felon racket for the people further down. Thanks. If I should come along next week on crutches and with one foot banded up, remember that I am one of the unfortunate of the Sea God explosion and don't give me away."—Detroit Free Press.

Nurse (to Bobby, who has come crying up-stairs from the dining-room):  
"Why, what's the matter, Bobby? Have you finished your dinner?" Bobby (sobbing):  
—"No. Pa sent me away from the table just because I said that Mr. Moses, the man who came to dinner with him, must have sat on the front seat when noses were passed round."—Harper's Bazar.

In Marion County, Ga., a man dreamed that hogs got into his cornfield. The hogs ran under an old gin house, where there was only one small hole as an outlet, and he was there kicking to keep them from coming out. When he waked he was standing on the floor kicking the wall, with his big toe broken and his ankle badly sprained.

A la Mode Muskegon.—Waitress:—"We've hammegeenbeeflampporknaterasenteacoffinbliskitswoyerkar?"  
Drummer—"Yes."  
Waitress—"Well, waiter!"  
Drummer—"Gimme hammegeenbeeflampporknaterasenteacoffinbliskits." Waitress informs proprietor that drummer insulted her.  
Figaro.

### A JEWISH PRAYER.

One That is Heard Daily at the Jew's Walling Place in Jerusalem.  
The Jews themselves believe that Palestine will again come into their hands. They thus read the promises of the Bible, and there are thousands of Jews of Jerusalem who have come here to wait the day when the Lord will descend to earth and take His chosen people out of the hands of the Turks and again build up their city. Upon the ruins of Solomon's Temple now stands the great Mosque of Omar, which is to the Mahomedans the holiest place outside of Mecca. A great wall of stone surrounds this temple plateau, and this wall is believed by antiquarians to have been a part of the old temple wall. Inside of this wall a Jew can never come, and though it be the holiest of holy places to him, he can never look upon it. Turks in uniform guard the gates, and I only secured admission through a letter to the Sultan's Governor of Jerusalem, who sent me with a guard of Turkish soldiers to go through. It is the custom of the Jews, however, to go on certain days of every week to a place outside this wall, and there, leaning with their heads against the stone, they wait over the loss of Jerusalem, and pray God to give back the land to His chosen people. This is known as the Jew's walling place, and when I visited it I found about fifty men in long gowns, and a like number of Jewish women with shawls over their heads, weeping and praying. Many of them had white boards, and the curly locks in front of their ears were of spun silver. Others had boys with them. Some were in their prime, and the tears—genuine tears—ran down the faces of all, and some of them were convulsed with sobbing as they leaned there and prayed. The walling of one old Jewish woman rings in my ears to this day, and the whole out an impression into my mind that can never be effaced. Each of these persons had a well-thumbed Hebrew Bible in his hand, and from time to time the party broke out into a sort of chant, in which an old patriarch led, and in which the others joined. This chant was one of mourning over Jerusalem. I waited over the great Jews who were dead, and for the temple that was in the hands of the heathen. As it reached its end the feeling of the mourners seemed to be more intense. The tears flowed faster. The women kissed the stones of Solomon's Temple, and the men threw their hands against them in a frenzy of feeling. I took a seat on a stone at one end of the walling place and watched with wonder these people walling for their nation. I asked for a translation of one of these chants, and from it I take the following, which shows better than any thing else the feeling that the Russian Jews have in going to Jerusalem, and which might be called the prayer, which is uppermost in every Jewish heart the world over. It is:  
"We pray Thee have mercy on Zion, O Lord, gather the children of Jerusalem together. May the Kingdom soon return to Zion. Comfort those who mourn over Jerusalem, and may the branch of Jesse spring up in it, and peace and joy abide with Zion."—Frank E. Carpenter, in National Tribune.

### THE APOSTLES' CREED.

When and by Whom It Was Written and the Churches That Use It.

It was held by many early writers that this creed was composed by the apostles themselves, who, during their stay at Jerusalem soon after our Lord's ascension, agreed upon it—under the guidance and direction of the Holy Spirit—to be adopted as a rule of faith and as a mark by which they could know friends from foes. Rufinus, a historian of the fifth century, gives the traditional history of the creed as follows: "There was an ancient tradition that the apostles, being about to depart from Jerusalem, first settled a rule for their future preaching, lest after they were separated from each other, they should expound different doctrines to the persons whom they invited to the Christian faith. Wherefore, being all assembled together and filled with the Holy Ghost, they composed this short rule of their teaching, each one contributing his sentence, and left it as a rule to be given by all believers." Another writer pretends to tell what article of the creed was contributed by each apostle. Peter began with the words: "I believe in God the Father Almighty," to which John added "maker of Heaven and earth." James said "and in Jesus Christ, His only Son our Lord," and Andrew gave the words "Who was conceived by the Holy Ghost, born of the Virgin Mary." Philip's words were "suffered under Pontius Pilate; was crucified, dead and buried." Thomas said "He descended into hell; the third day He rose again from the dead;" Bartholomew, "He ascended into Heaven, and sitteth at the right hand of God the Father Almighty," to which Matthew added "from thence He shall come to judge the quick and the dead." James, the son of Alphaeus, said: "I believe in the Holy Ghost; the holy Catholic church," to which Simon Zelotes added "the communion of saints, the forgiveness of sins; Jude, the brother of James, 'the resurrection of the body;' Matthias, 'the life everlasting.'" This writer takes it as proof of his theory that the creed was called "symbolum apostolicum," taking the word symbolum as derived from the Greek "symbolon," meaning contributions brought together to make up a common whole, whereas it is more correctly derived from an altogether different word, symbolon, meaning a sign or mark, by which a person or thing is known. It is in truth, however, quite impossible now to ascertain the actual authorship of the apostles' creed. There is no doubt that it is very ancient, for it is given as a whole, essentially as we now have it, by Ambrose, an historical writer of the third century. But there is no mention in the book of the Acts of the Apostles, or in the writings of those who immediately followed them, of any gathering of these holy men for the purpose of formulating a creed, and had there been such a meeting it most probably would have been recorded. But the creed has been accepted, by orthodox churches, as entitled to the name given to it, because, as the learned Dr. Schaaf says: "Though it is not in form the production of the Apostles, it is a faithful compend of their doctrines, and comprehends the leading articles of the faith in the trinitarian God and His revelation from the creation to the life everlasting, in sublime simplicity, in inexpressible brevity, in the most beautiful order, and with liturgical solemnity; and to this day it is the common bond of Greek, Roman and Evangelical Christendom." As to its use in the churches of the world, it was not introduced into liturgies at first, but all admitted into the church by baptism were required to subscribe to it. About the tenth century the Greek church in Antioch was the first to use it in public worship; the Roman church then introduced it, whence it was adopted by the Church of England at the reformation. The Westminster divines attached it to their catechism. It finds place, also, with the decalogue and the Lord's prayer, in the catechisms of the Methodist Episcopal and Presbyterian churches. It is used in the baptismal confession in the Greek, Roman, English, Reformed Lutheran, Methodist Episcopal and Protestant Episcopal and other churches. In fact, no other creed but this is used in baptism by any church. One phrase only, "He descended into hell," is omitted in some of the forms used.—Chicago Inter Ocean.

### HUMOROUS.

—Boston Housekeeper—"Is not this lump of ice rather diminutive?" Politician—"You should remember, madam, that cold contracts."—Demorest's Monthly.  
—"How did you get along at school to-day, Tom?" asked father at the supper table. "Papa, our physiology says that conversation at meals should be of a pleasant character."  
—"Oh, John!" exclaimed the wife, "I know how to make \$50 so easily!" "How?" "Why, down at Mrs. Robb's there's a lovely dress marked down from \$150 to \$100."—Beacon.  
—"Judge—'Prisoner, have you any visible means of support?' Prisoner—'Yes, sir, your honor.' (To his wife) 'Bridget, stand up so that the Court can see you.'—Munsey's Weekly.  
—"Gracious! that was an awful clap of thunder; it frightened me terribly." "Poot! thunder can't hurt you." "Can't, eh? Didn't you ever hear of a person being thunderstruck?"—Harper's Bazar.  
—"Wife—'And did ye have an answer ready for the blaguard?' Husband—'Yes, Della, I had a foine answer all ready for him, but I couldn't find it when I wanted to use it.'—Yankee Blade.  
—"Tom—'So you did not propose to that dear girl last night, as you intended to. Ah, my friend, I am afraid you were not fired by the divine spark of love.' Dick—'No; I was fired by her father.'—N. Y. Weekly.  
—"On the Ocean—Mr. Shoddy—'Do the commercial winds come east to us, captain?' Captain—'Commercial? I don't understand; do you mean the trade winds?' Mr. Shoddy—'Yes, but 'trade' sounds so vulgar.'—Munsey's Weekly.

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